2; Skrefsrud M-5 (1870-1871) 1942 AW42 Santal AW42

624
882

The Jog Mañjhi is the one in charge of the young men and girls. He has to see to it that no shamelessness shall occur in the village. If anything of this kind occurs and he does not find it out, the village people will tie him with a piece of wood and a halter to a post in the headman's cattle-shed and thrash him, and they will also fine him.

But if the Jog Mañjhi finds out the misbehaviour of any young man and girl, he will seize the young man and give him into the charge of the village council. If the young man agrees in a council meeting to keep the girl as his wife, they will only fine the father of the young man; but if the young man does not assent to marry, the Jog Mañjhi will thrash him in the presence of the village council, so that his skin is torn, and they will fine his father heavily. Some people become utter paupers by again and again paying fines for a son.

624
684
882

During the Sohrae all the young men and girls stay for five days in the house of the Jog Mañjhi, and eat and drink with him, and they also sleep in his house. And if anything should happen, he will have the responsibility.

At the namegiving and social initiating ceremonies and in everything in connexion with marriages the Jog Mañjhi is to the front. And in connexion with the attendance at the worship of the spirits and at religious festivals he is the leader. The Jog Mañjhi gets more beer to drink than all others of the village people.

624

Formerly the Jog Mañjhis were keeping the young men and girls of the village in very strict order; but nowadays they are very careless. The village girls give them much beer to drink; in this way they treat them with their medicine in order that even if the Jog Mañjhi gets to know something about them he may not reveal it, or, in case they should go astray anyhow, there may not be inflicted too heavy a punishment. The young men also will treat the Jog Mañjhi, when they get an opportunity; and they will also tell him their respective sins. At such a time the Jog Mañjhi will say to them: Walk sensibly here with us; you will have to support them; otherwise I shall flog you white.

624
882

The Jog Paranik is the assistant of the Jog Mañjhi, and when there is no Jog Mañjhi there, he will do the Jog Mañjhi's work.

The Goḍet, by the headman's order, calls the village people together to council meetings. When the spirits are worshipped, he collects the fowls for sacrifice in the village, and if any bundles or the like come to be forwarded, he carries them to the next village. They call the Goḍet the Big Mañjhi, because his word is more prevalent in the village, he is like the police. The ancestors have said, it is told, that Marañ buru was the Goḍet of Ṭhakur. The Goḍets are very impetous; they are also very greedy. In many places they have robbed the Mañjhi of his position; they have also become Parganas even. If they become Mañjhi or Pargana, they will not judge righteously; they act covetously. If the Paranik of a village becomes Mañjhi, the Goḍet by right becomes Paranik.

624

The Naeke (the village priest) sacrifices to the village bongas, this is his only work.

793

St Mukherjea O. Y-4,5 (ca. 1933-1938) 1952
AW42 Santal AW42
MAYURBHANJ

with. Some gave the age for male children at 6 to 7 years, while others were variously disposed and placed the age at 8, 10 and 11 years. The approximate age given for female children also varied from 8 to 14 years. At this period, boys and girls display signs of restiveness and want to frequent the dances, specially "Lagre*n*", the moon-light mixed dance.

On attaining puberty, girls become very afraid of menstrual blood. But this dread has no particular superstition attached to it; it is merely the reaction of a mere girl to a strange physiological change in her system. An educated Santal told us that girls are asked to observe ceremonial uncleanliness for a period and required not to touch pitchers, nor are they allowed to enter places of worship. But this was not corroborated by others. This throws light on the influences of Hindu ideas and practices on the present-day Santals. Village-elders were definite that there is no ceremony whatsoever with puberty. While under menstruation, girls wear a *kupni* ("a narrow strip of cloth passing between the thighs, and stuck into a waist-string before and behind, to conceal the privy parts" – Dr. Campbell), but after three or four days, they cease wearing it. They can touch anything and no peculiar dress or sign is worn by girls to signify that they have attained puberty. The weight of evidence at our disposal

Sr Mukherjea O. Y-4, 5 (ca. 1933-1939) 1962
AW42 Santal AW42
MAYURBHANJ

882 goes to show that girls now lose considerable freedom
881 of movement. They are watched by their parents with care and are given companions while going to jungles to gather wood or to the *hats* for marketing. In support of the proposition that young girls are haunted by wakeful eyes, the following song may
[538] be usefully quoted here:—A girl sings:
[539]

Kidiñ tundañ lekayom horasien
Baha barge yoiñ bòlò lendò;
Hiliñ geto yoiñ eger kidiñ
Mone baric' yoiñ bòlò lendò.

(Translated)

(To look) Like a scorpion, I parted my hair;
I entered the flower-garden.
My sister-in-law rebuked me,
My mind became sorrowful, as my sister-in-law rebuked me.

864 As regards the age in which boys and girls receive their first sexual experience, the opinion of the Santals questioned on the point varied. Some put it at 14/15 years with boys who attain puberty, while for girls they gave the age at 12/13 "when the breasts ripen," as they put it. Others, put it at 16/17 with males and 13/14 with females. Two educated Santals questioned at different places stated that boys and girls receive their first experience at 10/12 and 9/10 years respectively.